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THE EFFECT UPON THE CHURCHES OF THE SOCIAL MOVEMENT

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LOS ANGELES

For a generation or so the world has been tending to regard life from a social, an organic point of view, and this has developed into Socialism, strictly so called. The Churches have endeavored to meet this sometimes by opposing the principle and addressing themselves still to the individual, and sometimes by adopting it and becoming benevolent institutions for the ameliorating of the conditions of living. What is in general the result, not so much upon the world as upon themselves? Is the social motive likely to be profound and permanent? Is it, as some claim, the Gospel; or, as others claim, distinctly not the Gospel? These interesting questions were propounded to several hundred leading clergymen of different denominations throughout the country, and some of the answers are as follows:

(1.) "The social motive is bound to have a very profound and permanent influence in the shaping of the Christian message as well as in the formation of Christian living. I believe there will be more rather than less emphasis upon this for at least a decade. Already elements in society are beginning to feel the influence of this accent, and more and more men of prominence, who were indifferent to such a word formerly, are coming to see the advisability and the value of giving it heed, realizing that it has a tremendous effect upon, as well as a very large place in, the life of society. I believe, however, that the tendency has been, especially with leaders of a one-sided type of mind, to exaggerate the matter, and by extravagance of language, method, and purpose, to alienate many and distinctly to hamper the progress of a very desirable movement. This, however, is but incidental to advance along any lines, and will in the end be discounted at its proper value. I am, however, not so keen for this socialization of the religious appeal as some,

feeling that there is an inclination, much to be regretted, to neglect what I believe is the fundamental element—the individual appeal and conduct. It is impossible for a church to get away from this, and my observation has led me to feel that those churches or institutions which seemed to have dropped this in the interest of the special social message, have distinctly weakened their life and influence. My own belief is that the increase of emphasis on the social message will make for the larger realization of the place and aim of the individual, and that already our sanest and strongest leaders are seeing this fact.”

(2.) “We believe that the people need to be supernaturally regenerated, and subsequently sanctified wholly. That when thus saved from *all* sin, they enjoy the happiest and most useful life here and have an assurance of heaven. In my humble judgment, too much emphasis on ‘Social Service’ has a tendency to *materialize* the gospel and lead the churches away from the gospel’s supernatural power. The Bible nowhere commands men to do, do, do; but to *be, be, be*. *Be filled with the Spirit*, and Christian activity naturally follows.”

(3.) “My own view is that the social message of the gospel has an important place in the work of the Kingdom, but not the primary place. So long as it is kept tributary to the spiritual and eternal interests of men, it is well and must not be neglected. But if it be given first place and made the real end of the gospel message, it must necessarily give to the minds of men a very inadequate and distorted view of the whole subject. Philanthropy and social betterment are excellent, as the outgrowth of Christianity, but cannot successfully be made substitutes for it, though many seem to be trying to do so. Honesty, for example, is one of the results of regeneration, but can never be a real substitute for it. There has never been any real and lasting social betterment in the world except that which was produced by Christianity in the hearts and lives of men. Men must be brought into right relation to God before they can ever be in right relation to their fellow men. Love to God comes first, and then love to neighbors follows. Both phases of the gospel are important. The important thing is to keep them in right relation to each other, giving to each its due share of emphasis.”

(4.) “The effect upon the churches of the social movement is altogether good. On the other hand, the social movement is in need of the fellowship, sympathy, and religious inspiration of the churches. The social movement needs the vitalization of genuine

Christianity, and the churches as representing Christianity need the humanizing and utilitarian quickening which is indicated by the current social movement. I believe the correct attitude for the Church is the adoption of the socialistic principle, and the direction of it sanely and joyfully into concrete application in the solution of the perplexing problems that are indicated in the present social order. I believe that the social movement is destined to be powerful and permanent, for it is genuinely Christ-like."

(5.) "Where the Church lays all its emphasis upon the individual, it gets out of touch, antiquated, and lags behind in the world-march. Where the Church lays stress only upon the social conditions of the day and gets absorbed in righting the social wrongs, it forgets the individual and his personal relationship to a saving gospel. The ideal Church is the one that strikes a balance between the two, reaching the individual to reach society and touching the social conditions to develop the individual. This is the gospel in its outreach. So far as I have found, there are so many different views on socialistic problems that the condition has not yet been reached where we can call the motive profound and permanent, although it may be moving fast toward that stage. Just now it is more divided than the Church into sects, and that is its great weakness. Its program is not yet deep enough or profound enough to grip with a lasting grip the lives and hearts of all men. I find that the antagonism against the Church is growing less, that it is recognized as a helpful factor in need; but I also find that with but few exceptions, little is added to the Church beyond the consciousness of having responded to a need. Socialism is not the gospel. The gospel is not Socialism. But certain phases of Socialism are the outgrowth of the gospel seeking to translate itself into terms of Christian life."

(6.) "The reaction upon the Church of the new social emphasis in religion has already proved profoundly beneficial, as a corrective of its earlier preoccupation with the problems of the individual. It has been a return to the spirit of its Lord and Master, and as such cannot but be reviving and helpful. Long ago, however, signs appeared of an equally injurious preoccupation with this new aspect of religious activity, in the attempt to push the social motive into the forefront and to try to find in the social message a gospel that replaces the gospel of Divine Love. Until one can reverse the two great commandments and build the second upon the first, all such efforts must be hurtful to the Church's life. As Peabody justly says: 'Jesus' social teaching was a by-product of his religious mes-

sage. . . . Behind all the teachings of Jesus Christ concerning problems of . . . ethics, lies his supreme concern for the individual life to which he may give power.' The forgetfulness of this primary emphasis of the teaching of Jesus is involving a considerable section of our church in barrenness and superficiality."

(7.) "The current emphasis on the social motive of the gospel is of great value but is temporary. The apparent failure of individual Christians to carry into the social life the teaching of the gospel as revealed in existing social injustices has gripped the soul of religious leaders of a certain type. The presentation of these social problems by those who sought to discredit Christianity thereby has inspired action; consequently the social note became dominant in many churches. It is well. But it will not be permanently dominant in the churches, for the true motive is personal righteousness. This is the core of the gospel, and upon its acceptance depends a righteous society. The result upon the churches of the social movement has, upon the whole, been good. It aroused many who acted as though this world were a negligible quantity, the only desirable goal being the spiritual life entered into at death. The social movement emphasized the thought, thoroughly characteristic of the New Testament, that this earth is to be the scene of the Kingdom of God. This so far has not bulked very large because of its misunderstanding by many Christians. It will result in giving the gospel a larger place in the life of organized society, and the churches a recognized place in the forces that make for righteousness."

(8.) "The social movement seems to me to be the coming factor in the mighty movement for 'Freedom' or for 'Democracy' which is beginning to reveal the outline of a new civilization. It began in the demand for spiritual freedom. Martin Luther was the best exponent of it. It was followed by the demand for intellectual freedom. The scientific spirit with its amazing reconstructive energy is the best expression of that. It produced the demand for political freedom. The French Revolution and the American Revolution were clear and unmistakable expressions of that. Already the spirit of Democracy is recreating the political world. The latest expression of it is the demand for 'Social,' i.e. industrial, economic freedom. Socialism is one great expression of that. It was inevitable, and is prophetic of a great new day. It has profoundly influenced our conception of the gospel, and our view of the task of the Church in at least three particulars: First, it has made it clear that the religion of Jesus has to do primarily with the transformation of this present life, not with the prepara-

tion for another and totally different life. The field of our effort is the world—business—industrial, political, social, educational. The church is not a ferry-boat nor a fire insurance company. Its abiding prayer is 'Thy Kingdom come on earth.' Secondly, it has led us to put great faith in the law of growth as the method of the Kingdom. We trust not so much as our fathers to the startling, 'miraculous,' unforeseen, but to the steady, patient, diligent planting of ideas, ideals, inspirations, believing that our social order is the expression of our social spirit. Thirdly, we are just beginning to regain the sense of the value of the person as the instrument through whom the new order is to come. At this point we gather up the imperishable values of the gospel that our fathers proclaimed and relate them to the new great task by which we are confronted."

(9.) "I believe that the new social motive is sure to prove profound and permanent. It is not a substitute for the gospel, nor is it a new gospel, but it is a fresh and vital application of the gospel itself. For me it is a clue for understanding the Old Testament, especially the prophets, and for comprehending the message and the spirit of Jesus. I am sure the number of men for whom this is true is rapidly increasing. The social message colors all we have to say. It affects our theology and our ideals of practical church-work. Personally, I do not find that our congregations desire specific instruction on economic and social questions, and whatever my own interest, I do not find them suited for presentation from the pulpit save by way of illustration. Also I do not find that institutional work, or the enlistment of the members of our churches as such in special reforms or charities, is coming to displace the older type of church-work. I believe, instead, that it is the chief business of the Church to furnish the inspiration for the social task of religion, leaving the individual absolutely free to determine in what fields and in pursuance of what programs their service shall be rendered. Of course I recognize with profound appreciation the value of those institutional churches which have developed along the lines of the specific needs of their constituencies. The heroic effort which is put into many of these enterprises is deserving of all praise; but I am constrained to believe that most of our churches will serve the interests of the Kingdom of Christ best, not by becoming social centres, but by work more nearly along the lines of the traditional Church."

(10.) "First, the social movement has laid enormous emphasis on man's physical well-being, and thrust into the background the

more vital and fundamental issues that have to do with his spiritual well-being. It is remarkable how this age is interpreting religion in the terms of a materialistic humanitarianism. The churches have suffered much in spiritual redemptive power because of this new and one-sided emphasis. Secondly, this movement has tended to influence the Church to lose sight of the individual and to treat society as the organized unit with which it has to deal. The individual method of winning and saving souls has in large measure been abandoned, and we are afflicted with an endless number of general wholesale efforts to better mankind on the surface rather than in the mainsprings of the heart, where the seat of all evil lies. Christian effort has in consequence been much generalized and weakened, and not individualized, which is the Saviour's method of dealing with souls. Thirdly, that the Church has in large measure lost the redemptive fire cannot be doubted. Man's relations to God have become obscured because of the one-sided emphasis of his relation to man. We are creating an imposing superstructure of humanitarian love and neglecting the foundation of Christ's love upon which it should be built."

(11.) "The social movement is a fruit of Christianity and its growth, a sign of progress in the Church and the world. The social motive is coming continually to larger recognition in our churches, as is indicated by the very large proportion of church members among so-called social workers. I regret the disposition in some quarters to make social service the whole of religion; to omit from Micah 6 8 the 'walk with God,' which affords both light and inspiration for walking with men in justice and mercy. Religion has its root in personal relations with God. It is essentially individual. It means the welcome of God into heart and life as Sovereign and Friend. But His companionship works transformation into His spirit, and 'the fruit of the spirit is love, joy, peace,' and the rest—the social fruitage hanging thick upon the bough. Humanitarianism has but shallow roots. Morley's testimony is significant: 'We have all been upon the wrong track, and the result is that the whole of us have less to show for our work than that one man, Booth. Herbert Spencer, Matthew Arnold, Frederick Harrison, and the rest of us who have spent our lives in endeavoring to dispel superstition and to bring in a new era, have to admit that Booth has had more direct effect upon this generation than all of us put together. He has evoked the potent sentiment of brotherhood.' The gospel concerning man is inseparable from the gospel concerning God. Man is the child of God and the sacrifice of Christ the measure of

man's worth. And in that teaching lies the only adequate inspiration for human service. Apart from that teaching, we are likely to be satisfied with making men comfortable, while leaving their deepest needs unmet. Feeding, housing, and a fair wage are imperative demands to which the Church must not be deaf. But man's deepest need can be met only as men are brought, one by one, into harmony with the will of God."

(12.) "I am still enough of an individualist to believe that the dynamic for new life comes from getting the soul into right relations with the Supreme. Single tax and better housing and the abolition of child labor will not perform a magic and transform the earth into heaven. Neither are they all that the individual man needs. I side with Kipling, that 'the sin they do by two and two they must pay for one by one.' Each man must get right with God. The social movement as an interpretation and application of the meaning of the gospel is something that must never be lost by the Church until the need for social improvement is over; but if the social interest supplants the interest in the saving of the individual, it will be disastrous to the Church. The primary duty of the Church is to give spiritual food to the souls of men. I take this position after many years of study of social movements, and not a little activity in some forms of social service. The Church is not complete without both the social passion and the old passion for souls. The social passion is simply the interest that Christian people ought to take in the life of the rest of the world; it is the Golden Rule and the second Great Commandment brought out of the rear rank and put into the fighting line. The effect of it, when properly balanced by the other great passion—the passion for saving individuals—is to make the Church more efficient for doing Christ's work. Personally, I should not be happy if I were not engaged in some form of social work; but the condition in my own community well illustrates how the specific form and amount of the Church's activity is modified by what the rest of the community is doing. When we tried to have industrial classes and such things, we found that settlements, industrial schools, and similar efforts already under way made that form of activity for the most part unnecessary by us. The Church could best help there by co-operation. But the Church is sorely needed in the community to do the specifically spiritual work. The activities of any church should be guided by the community-needs; but for the most part, I believe, the Church will do best to inspire social activities, and to lay its own emphasis upon spiritual work."

(13.) "It seems to me that it is the new social emphasis which is thoroughly responsible for the present-day revival in religion, and I believe that the reaction of such an emphasis is very favorably evident in the churches themselves. It seems to me entirely healthy that people should no longer ask, 'What must I do to be saved,' but, 'What can I do to help save somebody else?' So far as my own experience goes, I feel that the new point of view makes churches less self-centred, and makes the Christian himself much more efficient, and therefore much more Christian. I do not see how the social motive can prove anything but profound and permanent, because it is being woven so completely into all the texture of our religious life; it certainly is the gospel, to my way of thinking, though of course not the gospel by itself. I do not think that we can ever forget or entirely overlook the individual emphasis. It wouldn't be human nature to do so. In the churches that I have had the good fortune to be associated with, the two go very essentially hand in hand; in fact, are about as inseparable as the right hand and the left, and about as necessary for a complete and well-developed life. The church I now serve is one that I suppose would be called an old-fashioned church; and yet I find that the social leaven has very thoroughly got into it, and, in my judgment, is making it a better church and more Christ-like than it ever was."

(14.) "You ask what in general is the result of the social movement upon the churches? I believe the result is to broaden the ethical message of the pulpit, until it tends more to touch all life and especially to convince the individual that he must carry his Christianity into his impersonal human relations as well as into his personal relations. Then I believe it is broadening greatly the work of the Church itself by teaching it that whatever is good for humanity is a legitimate work for the Church to undertake. As an illustration: If it is a part of the Church's work to console the mourning, it is also a part of its work to save children from dying and thus save people from the necessity of mourning. This illustration could be multiplied by scores. In the third place, I believe it is the broad ground upon which the churches are being and will be drawn into some sort of a working unity. So long as we discuss our intellectual differences, we shall tend toward more dense individualism and an atomic type of organization; but in the measure that we strive to work together we shall sink opinions and personal notions in the one motive of helping the world."

(15.) "I rather believe that the ministers have been quicker to

respond to the social movement than the average layman in the churches, but that, on the whole, while much is yet to be accomplished, the social duty of the Church is much more strongly felt than a few years ago. As might be expected, it has found expression in humanitarian and charitable work rather than in the broader conception of Christianizing the social order. There are a good many who very cheerfully accept responsibility for charity who are inclined to oppose changes in the social order which would make charity less necessary. To use the old expression, there are many who are much more interested in furnishing an ambulance than in building a fence about the precipice. It is easy to call social changes Socialism; but I believe the time is coming when the leaven will work still further, and the churches will see the necessity of treating causes rather than ameliorating consequences. But just this last thing: I do not think that the churches will grow away from the conviction of the profound social influence of personal righteousness."

(16.) "The perilous part of the whole situation lies in the law of antithesis. Just as it was faith over against works in the New Testament and has been asceticism over against almost Epicureanism in many quarters since, free will over against predestination, etc., so the difficulty is for the Church to do her whole duty to the social movement and yet to keep a perfect poise, and to remain true to her great function, namely, the implanting and cultivation of the spiritual life. As human nature is, it is hardly to be expected that any particular church, local or denominational, or the Church as a whole, will keep a perfect poise. Therefore one should exercise charitable judgment and should see the whole subject by and large. Now on the credit side for the social movement, it is to be said first of all, that the Church has largely originated it, has inspired it, and has wonderfully nourished it. Chalmers in Scotland; Maurice, Kingsley, Hughes in England; Beecher, Brooks, Gladden, and a multitude of others, stand out in the forefront herein. Moreover the great army of social workers is mainly nearer or more remotely of church lineage. This not only shows how powerfully the Church has accelerated the movement but also suggests the tremendous reaction of all this, and a favorable reaction, on the Church itself. Finally, there can be no sort of doubt that the Church makes a huge mistake if it undertakes mainly to conduct and to constitute the social movement. The social movement is for all people to get into, just as agriculture and manufacture are for citizens to undertake; and as the government should not undertake the bulk of

agriculture and manufacture, so the Church should not undertake the bulk of the social movement. It should be friendly and intelligent toward it. It should encourage and inspire it. It should perform part of the actual service. But that is not the Church's chief business. It is not to leave the Word of God and serve tables. Therefore all honor to those churches and to that spirit in the churches which puts first things first—Christ, His salvation, bringing men to Christ, deepening the spiritual life, comforting and inspiring God's people, and sending them out aflame to serve men both individually and socially. And comprehensively speaking, the supreme reaction of the social movement on the Church has been, partly by the inevitable lack of poise thus far, to set the Church thinking, to cause it to discriminate, and to deepen in its great leaders and in its general temper the purpose to magnify its own true function while inspiring and doing its share in the other functions."

The foregoing quotations fairly represent the judgment not only of the hundreds of clergymen who responded by letter to the questions propounded to them, but scores of others, clergymen and laymen, who were interviewed personally. The general judgment is that the social motive is profound and permanent, that it is the gospel though not all of the gospel, and that its effect upon the churches has been to harmonize and broaden them.

Life may be compared to an ellipse with two foci. One focus may represent the individual; the other society. If the individual sees only himself, if life is egoistic, self-centred, and grossly individualistic, then the ellipse is at an end. It is a mark of childhood that it sees only itself. The period of storm and stress appears when the child is passing from a self-centred life to another centre, and becomes aware of others. The change from childhood to youth is like the change from the Ptolemaic to the Copernican theory of the universe. If, on the other hand, society says that the individual is nothing, or but a means to an end, a cog in the wheel, and the individual soul is lost in Nirvana, then again the ellipse is incomplete. In the full-orbed

life, the two foci come closer and closer together, until one can say, "For their sakes I sanctify myself."

There are but two kinds of people in the world—good and bad, children of light and children of darkness, those who render social Christian service and those who live and die to themselves alone. The judgment of Jesus as portrayed in Matt. 25 31-46 is a social judgment. This is distinctively the age of social problems in Church and State. The Church is the temple of God, the individual Christians are the living stones from which it is built. Christ is the foundation on which it rests. If the Church would become God's holy temple, its members must unite themselves ever more closely with Christ, who was "not an economist, not a reformer, but a revealer," and "his social teachings are a by-product of his religious teachings." The Church is a living organization in the unity of all who love the Lord Jesus Christ and belong to those of the "Way." The remark of Irenaeus—"Where the Spirit of God is, there is the Church; and where the Church is, there is the Spirit of God"—should be strictly true of the Church today.

The Church stands primarily for worship. It is the first instinct which it satisfies. Through its relation to the time, place, and method of its services, the Church represents worship. The Lord's Day is the day of worship and the day of the Church. The meeting-place of the Church is arranged for worship, prayer, and praise. It may have its parlors as aids to fellowship, its gymnasium and workshops as helps for the development of the physical nature, its libraries, reading-rooms, and educational classes for the culture of the mind; but the prevailing idea of the Church is worship. It is more and other than a social settlement. As it stands for worship, the Church is greater than its building, its services, its preacher, or any choir it may have. The

Church includes all of these but is more than these. A beautiful building, impressive services, earnest preaching, good singing—all these are means to the higher end; yet the Church is more than these. It is the inspired personalities of the men, women, and children who make the Church.

While the Church uses the Sabbath and is greater than the Sabbath and is not to be conditioned by the Sabbath, which was made for man and most truly for the religious man, for worship, the Church should boldly defend the Sabbath from desecration, for it is the day above all others, set apart for worship and rest. And yet the Church should make itself felt every day in the week. The very sacredness of the Sabbath reveals to us the sacredness of all time. Even so the service of the sanctuary ought to influence men all through the week. The Church should stand for worship every day, and the meeting-house should be open every day for worship and service. Thus it may reach those who cannot attend the services of the Sabbath. The Roman Catholic Church is wiser than the Protestant; for with a force of men competent to meet the demands, the Cathedral is open for worship every day and makes itself felt through the week, with open doors and burning altars. It were a good thing if the Protestant Churches everywhere should teach the lesson emphatically that they are not "Sunday buildings," full of light and warmth on Sunday, and cold, dark, and damp, with closed blinds and locked doors, a very tomb, the rest of the week. When the church-building is always open, inviting worshippers into its sacred enclosures, not only on the Sabbath but always, when the young and old, on their way to school and work, will go through the open door of the church, where God is wont to meet and bless His people, and there offer a word of gratitude and a word of prayer for help in the day's

duties, then the Church will have a power it never had before. If it restricts its worship to the Sabbath and limits itself to the ordinary pastorate, the Protestant Church cannot do its best work. The great progress and power of the Roman Catholic Church lies partly in the fact that it touches the life and all of the life and every moment of the life of so many of its adherents. It does this largely by the concentration and unity of its work, employing three men ordinarily in its ministry where the Protestant Church has one. The Church worships because it cannot help worshipping. "My soul thirsts for God and I am restless till I find Him." Worship also gives the worshippers an opportunity for testimony, for the Church is set apart to bear witness to the Truth. "Ye are my witnesses." It gives this opportunity through the sacraments, its creed, and all its services.

The purpose of the Church is also to express fellowship. Here a community of interest is aroused through a common faith and hope. Because we have one Lord and one faith, we should be brotherly, having a common fellowship. A member of the local church becomes a member of the Holy Catholic Church, whose membership is both in heaven and earth. This thought of our intimate connection with all the saints in heaven and earth, this "communion of the saints," is an inspiring thought.

A great change is no doubt going on in the social conditions of our country—the drift of the population into the cities and the large towns, the alienation of many of the wage-earners from the Church, the strife between employer and employed, capital and labor. We may deplore many of the changes; still they go on. Here and now is the opportunity of the Church. It must not stand in the way of social progress; otherwise it will be stranded. The Church must be in the van of every onward movement. We must adapt ourselves very

quickly to changed conditions. Too often the Church has never yielded anything until forced to do so, and so has lost the respect and confidence of those whom it should have helped. As Christ went among publicans and sinners, as He helped the woman taken in adultery, healed this and that disease, and drove out the unclean spirits, so must the Church go forth to save the world, even if it has to adopt new ways of approach. In many ways the Church has lost her leadership of the world's advance movements, because she has lost her hold on the simple, strong, manly teaching of Jesus. The Christ who went to the individual also had compassion on the multitude and fed them. The Church has a work to save the individual; it has a very important work in the renovation of society; the work is individual and social. She needs a "sense of the organic."

The battle of civic righteousness, good government, and political integrity is to be fought in the cities of our nations as the storm-centres. The realm of city politics must become of definite concern to all, and the Church and its ministry must feel responsibility for the ethical ordering of the city. Education, charity, the home, the neighborhood have been Christianized to a certain extent, but the distinctively Christian motive has hardly entered into politics, either national or international. Social service belongs to politics, and the men who go into city politics, into public office, must go with the same spirit that animates every true Christian missionary. The future of Christianity depends on its controlling the world and the politics of the world; and the Christian clergymen and laymen who refuse, neglect, or delay to bring their gifts to the altar, to go out to cleanse the Augean stables of party politics and purify the city by their leavening influence, are recreant to their highest duties. "We want," says Mr. Robert A. Woods, "a body of social Christian voters who will not be content with a

beautiful private life but will want a healthful, beautiful public life." As Christ sent out His people into the common street to heal the sick, to help the needy, to purify the city; as Pentecost sent out the praying saints to the number of one hundred and twenty into the common streets of the city; so Christ, who though rich became poor for our sakes, sends out His disciples still to lose themselves for others in order that they may find themselves again. The Church is not the controlling force in the city, because, while preparing men for the life to come, it has not inspired them to live the life that now is to the glory of God and the service of their fellows. While promising them mansions in the skies, it has not aroused them to the necessity of a Christian home on earth. While saving the soul from the fires of hell, it has not sent out saved men into the burning heat of business, social, and political life, to redeem all life to God.

The Christian motive has scarcely touched the Christian voters in their dealings with each other. Great as the social message of the gospel has been during the last twenty years, it has as yet not vitally affected the churches in relation to public, political, and industrial questions. Salvation is by fellowship, not by institutionalism. We must be saved or lost together. The modern concern of Christianity centres about the work of men and their collective life, and Christianity must concern itself with such problems as charity, education, work, democracy, capital and labor, and the world-wide relations of the people and nations. The trust and the Labor Union alike are socializing forces, and the Church must keep her hand on the lever. The institutional church has rendered the world a service in showing us that the real concern of the Christian Church is to realize the life of God in the lives of men. The institutional church marked the transition from the

old to the new era in church work. It was temporary and distracting, and the pioneer—Berkeley Temple in Boston—has passed into a moving-picture show. The Church is an institution, but the emphasis is not on its institutional features. It must be primarily a prophet, an inspirer, a guide, showing the Way. The Church must be inspirational, social, and Christ must loom large. Because religion is social the Church must be social. The Church must be a friendly society, a co-operative commonwealth, where friendship shall be dominant. It must have such a fraternity that it will impress all to remark, "Behold, how they love one another."

The Church is far from having purified the amusements of the community and has scarcely introduced the religious motive into education. It has made its appeal to individual editors and reporters, but has not yet made its influence strongly felt on the press. It cannot Christianize the press by publishing journals of its own, or by stopping subscriptions, but rather by building up a body of Christian editors. It has not yet developed a body of Christian customers at the shops and stores, who can themselves regulate the sweat-shops, the hours of closing, and the rate of wages. The Christian motive does not yet prevail in the councils of denominational leaders, when they plant churches without regard to others and substitute for good-will the spirit of pride and denominational ambition.

The effect upon the churches of the social message of the gospel has been good so far as it has gone. The Church and its ministry, like some business men, want large and quick returns, and when the expected returns do not materialize immediately, there is a revulsion or new experiment. When the social message of the gospel has been heralded for a century in the dark places of the earth and the Christian motive has invaded the councils of nations and sects, it will be time enough to

condemn the social emphasis if it has not succeeded. Certainly the old individualistic appeal has not produced a Christian society or state. I believe in a new and social revival, different from any revival that has preceded, a revival of civic righteousness. A certain kind of socialist says, "Let the better world come by economic law." The Christian socialists, like Maurice and Kingsley, say, "Let the better world come by law and grace." The one force works from without, the other from within. Both should co-operate. The social question is a religious question, and all religious men and influences should co-operate. The universal solvent for the social and economic problems of the day is love and good-will. The remedy for the present sad state of affairs must be a radical one. The only remedy for the inordinate lust of wealth, the transformation of men into mere "hands," the exploitation of the unskilled and ignorant by the selfish and designing, is first to seek the Kingdom of God and His righteousness. The worship of God alone can overthrow the worship of gold.

Better than the dreams of the past, a necessity to interpret the realities of the present, is the vision of the City Beautiful that is to come, when men and women of every race worship God in the beauty of holiness; "when there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free"; when each man is the equal and complement of every other man with the freest opportunity for self-expression and self-realization, and with every possible inducement to do the right; when the boys and girls may play with perfect safety, if not in the streets at least in their playgrounds, and the aged may lean on their staves with the happy children gathered about them, as they say, like St. John in the market-place, "Little children, love one another"; when the youth will have time to grow in grace and in knowledge, and not be ground under

the wheels of the modern Juggernaut before they have passed the storm and stress of early adolescence; when the strong men of action, the "captains of industry," will bear each other's burdens and "do justly, love mercy, and walk humbly with God"; when all employers and employed, rich and poor, Gentile and Jew, foreigner and native, male and female, shall be one, working with God and with one another. New men, inspired from on high, will make new conditions. The confusion of tongues which pride and selfishness caused on the plains of Shinar is changed into harmony and peace at the Pentecost of love and good-will in the Holy City.

A problem as great as that of slavery confronts us. What forces are to rule in the cities of America? Will self-seeking, the inordinate love of pleasure, the worship of gold instead of God, miserliness, and extravagance rule? or will love and good-will, devotion to the good, the true and the beautiful, the spirit of social service, and the socialization of wealth (coined service), ability, and strength? Every city may yet be the "City Beautiful," if all its people will unite heartily to make it such. Every city can be what she wants to be, and have what she wants to have. "Be of good cheer, and let us play the men for our people and for the cities of our God" (2 Sam. 10 12). That is a social message, needed today in the cities of America and the nations of the world. The social Gospel has come to stay. It needs to be preached in the courts of Europe and the city-halls of America.